

a herald of Christ's presence

THE DAWN

"BRETHREN,
GIVE DILIGENCE
TO MAKE YOUR
CALLING AND
ELECTION SURE."

II Peter 1:10

September 1963

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The One Plan for Peace-- The Divine Plan

THE period in which the world finds itself today can be well described as an "age of anxiety." Almost eighteen years have passed since that first nuclear cloud formed a great question mark on the horizon of mankind. Since Hiroshima, the cloud of the atomic bomb has cast a frightful shadow that darkens the destiny of civilized life. This cloud hovers over the entire earth, becoming larger as new methods are discovered for exploding new bombs in novel ways. This shadow cannot be measured or weighed, but we know it is no mirage. In this shadow lurks the destruction of all mankind.

This age of anxiety has created a strange kind of war—a war that has never existed before—"the cold war." It is like a cloud which seems to come from everywhere and ends nowhere. This cloud casts its shadow behind every plan and movement of man. This crisis of the cold war is without parallel in history because it involves the survival of mankind.

A noted writer has said, "From the earliest wars of men to our last, all we could do was kill ourselves—now we are able to kill the future." In the 188 years of this nation's history, over one million Americans died in war. Today **mankind can kill a million persons in one hydrogen bomb strike.**

America in this age of crisis is wrapped in irony, best described by the well-known statement, "We live in the best of times and the worst of times." We live in better homes, we eat better food, we survive more illnesses. We have extended democracy. We are richer and more powerful than ever before. We have probed nature for its secrets, and solved the problem

of atomic energy. We have created in America the highest material civilization of all times, yet amidst this sunshine of blessing we hear the roar of thunder.

Mr. Robert Oppenheimer, who helped usher in the atomic age, thus described our day: "We live with an expansion of knowledge overpoweringly beautiful, vast, ramified, quite unparalleled in the history of man. We live with yearly enrichment of our understanding of nature, and of man as part of nature, that doubles every decade." Then he added, "We have so largely lost our ability to talk with one another, we hunger for nobility—the rare words and acts that harmonize simplicity and truth." Yes, Mr. Oppenheimer has analyzed well the situation of mankind.

We live in a world of knowledge with no parallel in history. Yet we cannot establish peace. International peace has been regarded since the beginning of history as a blessing, and its opposite, war, a scourge. With the great industrial revolution breaking forth in the last hundred and more years, it was thought war would surely become obsolete. It was widely believed that permanent peace on an international scale could be established through the same concerted rational efforts which have brought such spectacular benefits to mankind in other fields; but not so. The activities of the decades could be summed up in this rather paradoxical statement, "Peace desired—war deemed necessary."

A proverb puts it this way: "Peace is a dream of the wise, but war is the history of man."

Many noble and sincere men have labored long and hard to bring peace to this world. Many plans have been proposed to establish peace on this globe. Several devices have been used, which can perhaps be placed into five categories:

- (1) Disarmament
- (2) Collective security
- (3) Judicial agreement
- (4) Peaceful change
- (5) International or world government

Each of these has been suggested as a solution for a peaceful society. Let us briefly examine these proposed solutions. First is "disarmament." This simply means the reduction of arms. How well has it worked? Disarmament was the main proposal for peace at the Hague Conferences in the years 1899 and 1907. Both conferences passed resolutions restricting armaments. It was only a matter of time when an explosion occurred in the form of World War I. After this explosion, Germany was disarmed. This was one of President Wilson's "Fourteen Points," in the year 1918. It was believed this was a solution to prevent another war.

History wrote another story. Germany soon built up arms, and another earth-shaking explosion occurred—World War II. Disarmament did not bring peace.

The next device proposed for peace is "collective security." In a system of collective security, security is the concern of all nations, which will take care, collectively, of the security of each of them as though their own security were at stake. This simply means: If nation "A" threatens the security of nation "B," nations "C," "D," "E," "F," and "G" will take measures against nation "A" as though "A" had threatened them.

The League of Nations was the first collective security body. It was started by President Wilson in the year 1920. It was composed of sixty-one nations. This League of Nations expected to make and keep peace in the world. But all hopes for its success were wiped out when Germany began war in 1939. The League was dissolved in 1946. In 1945 the United Nations was set up by President Roosevelt. It is now composed of 110 member nations. Its purpose was to establish peace through collective security. It has failed in its objective. Collective security did not bring peace.

The third proposal is "judicial agreement." This arrangement would settle disputes between nations by an unbiased party. An example is the International Court of Arbitration in the Hague Conferences. This ended up in a complete failure when disputes over the law itself arose. Judicial agreement did not bring peace.

The fourth proposition is "peaceful change." This approach

calls for people to talk about ways to keep peace, to create political institutes, nationally and internationally, to work out ideas of peace. We have an example of this in the "U. S. Peace Corps." They are sent to foreign lands to talk peace. This method of peaceful change did not bring peace.

Then the last proposal is "World Government." To insure a world government, the nations would have to have like ideas and a common understanding of justice. Any world government, if it is not a tyrannical one, must rest on a triple foundation:

- (1) World-government loyalties
- (2) Expectation of justice
- (3) Overwhelming power

When a conflict arises between loyalty to a nation or loyalty to a world government, the world government would receive the loyalty. In this arrangement the peoples of the earth should expect justice from a world government. Then a world government must have overwhelming physical strength to make unlikely any physical resistance. It is obvious that this proposal will not go further than the blueprint stage. This world government idea under present conditions could not bring peace.

Population Growth

IN THE last few years something else besides war has become a threat to peace. Last month the American Assembly (consisting of scientists, economists, religious leaders and public officials) met at Columbia University for three and a half days and made this declaration: "Among the serious threats to welfare and security, and therefore to peace, is the accelerating rate of world population growth; rapid population increases obstructing economic development and thereby contributing to frustration; social unrest and political instability in many areas of the globe."

This American Assembly properly termed the situation confronting the U. S. and the world a "population dilemma." For both the U. S. and the remainder of the world truly have a "population dilemma" which must be solved if peace and security are to be established.

Directly related to the "population explosion," another problem threatens peace. That problem is hunger. Where people are hungry there is a seed bed of social and political unrest, riots, revolutions, and war. History bears this out through such examples as the French Revolution, the Russian Revolution, and more recently, Cuba, China, and Brazil. Today, 500 million people never have enough to eat. More people have been killed by famine than by war. As recently as 1943, famine claimed three million lives in India, and another three million in China. That there should be any starvation at all might seem surprising, in view of America's great abundance. In fact, it is costing the U. S. one million dollars a day just to store our present huge surplus of food. Our Secretary of Agriculture speaks of this as "crisis in abundance." With this large surplus, why not send it to the hungry in other parts of the world? This also has its problems. Even if this country's entire annual food surplus were shipped abroad, it would give each of the world's hungry the equivalent of just one cup of rice for a week.

Every day of the year, 40,000 more people are on the earth. One-third of these people will never know a week free from hunger. There can be no peace on earth when one-half of its population is hungry. Although the problem of hunger is as old as man, the population explosion gives it a sense of urgency as never before.

Another threat to peace is the crisis in race relations in our own country. The negro is asking and demanding equal rights that have been his in theory, but not in practice for the last one hundred years. Racial turmoil blurs the image of the U. S. in its dealings with the world that is predominantly nonwhite. Secretary of State Rusk made this comment: "Our voice is muted, our friends embarrassed, our enemies are gleeful." This crisis of race relations exists in the U. S.—the very seat of freedom and justice. Do we see another civil war in the making?

Recently another plan for peace was submitted by the late Pope John XXIII. His encyclical was entitled, "Pacem in Terris," which translated, is "Peace on Earth." In it he gives mankind a new blueprint for peace, and calls for disarmament, a ban on nuclear weapons, elimination of racism, and a world authority. This papal document has been universally acclaimed. Chris-

tians and atheists, Jews and Mohammedans, communists and democracies have hailed it as an outstanding contribution to peace.

President Kennedy added his praise to the Pope's peace plan. He said, "I am much encouraged by a careful reading of the "Peace on Earth"—in its penetrating analysis of today's great problems of social welfare and human rights—of disarmament, international order and peace. This document surely shows that on a basis of one great faith and its tradition, there can be developed counsel on public affairs that is of value to all men and women of good will."

The papal document well describes the problems facing the world. However, the proposed solutions to the problems are not new. All of these have been tried and have ended in failure. In reading the Pope's peace plan, you will discover over seventy quotations from other sources. About a dozen quotations are taken from the Bible. It seems strange that so little is quoted from such a reliable source as the Bible which has so much to say concerning man's destiny.

In reading this document, the conclusion is that it is indeed the "Pope's peace plan." His belief is that peace will be realized because of human efforts. This is a contradiction of the Scriptures. In all the peace plans ever submitted, everyone has overlooked one thing. This is the reason for the consistent failures. No peace plan has ever considered the great and awful disease that envelops this earth and those that dwell upon it. Every human being born into this world is instantly contaminated with this disease. This great disease is sin. As long as sin continues to reign, no man-made peace plan will ever be successful. There is only one peace plan that has recognized this dreadful disease called sin, and has made provisions to eradicate it completely. That plan is "the divine plan." This plan will: "beat swords into plowshares," "open the prisonhouse of death," and "wipe away all tears."

Yes, God has a plan designed to meet the three basic needs of humanity! These are peace, health, and life.

All people desire peace. The divine plan promises peace. God says, "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more... for the

mouth of the Lord of hosts hath spoken it.”—Micah 4:3,4

All people desire health. The divine plan will eliminate pain and sickness. We read in Isaiah 33:24 and Revelation 21:4,5, “The inhabitant shall not say, I am sick.” “And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.”

All people desire life. The divine plan will bring an end to death. This goes beyond the fondest dreams of man. Man has dared to hope for a life span of perhaps 150 years, but **no more**. God promises, “There shall be no more death.” (Rev. 21:4) “All that are in the graves...shall come forth.” (John 5:28,29) “He will swallow up death in victory;...for the Lord hath spoken it.”—Isaiah 25:8

In order to understand the reason for the conditions existing today, we must look at the divine plan as a whole. Many see only small portions of God’s plan and have failed to grasp God’s great purpose. A proper understanding of the divine plan will bring an explanation of today’s events, as well as events yet future, for the Bible outlines the history of man.

First of all, the Scriptures spell out God’s great purpose. God’s objective is to have a perfect human race living here upon earth forever under ideal conditions. To reach this goal God has designed a special plan. To appreciate this plan we must understand the character of our God. The Bible reveals God as having four basic attributes of character. These are: justice, wisdom, love, and power. These four attributes work in harmony, carrying out God’s purposes.

The Scriptures clearly teach that our earth is the only rebellious province in God’s creation (aside from the defection of Satan and certain of the angels). On or related to this tiny planet, Earth, God has permitted sin to take its course, to bring forth fruitage, so that men and angels may see the dire results of disobedience.

The Scriptures inform us how this world became rebellious. We are told plainly that God did not create mankind imperfect as we are today. We read in Genesis 1:26 and 2:7, “And God said, Let us make man in our image, after our likeness.” “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Man was created perfect. He was an earthly being

in the image of his heavenly Creator. He possessed the ability to think, to reason, just like his Creator, but on a finite scale and limited to earthly conditions. He was placed in an environment perfectly adapted to his needs. In this condition he was a king of the earth. His Creator instructed him that as his family increased he was to subdue the earth and develop it.

Had mankind remained in harmony with God, the whole world would have become a Garden of Eden. However, since man was endowed with the liberty of choice, he could obey or disobey the law set forth by his Creator. That law simply stated was, "Obey and live, disobey and die." Adam chose to disobey. This exercised God's justice, which brought death to Adam. Since Adam was the father of the human race, he brought upon himself and his offspring sin and death. This has continued to plague the human family for over 6,000 years.

God's penalty for sin is death. It is carried out whether it comes through pestilence, famine, war, sickness, or other processes. The whole course of human history has been a reign of sin and death, and we discover that the divine plan called for this experience. God knew in advance what would occur. We have four ways of obtaining knowledge. They are: by information, by observation, by experience, and by intuition.

Of the first three, common to man, we agree experience is our best teacher. This method of learning has been selected by the divine plan's Designer. Man would learn by experience. Man would be exposed to sin and death, learning the exceeding sinfulness of sin and its results.

Another great lesson which God has been teaching mankind during this period of sin and death is that they are incapable of establishing a government that will bring peace and happiness. God has permitted every conceivable type of government to rule — kingdoms, dictatorships, oligarchies, democracies, republics, communistic, triumvirate, and others. All have demonstrated their inability to bring peace, righteousness, and satisfactory government to the world. God gave a dream to Nebuchadnezzar, King of Babylon, and sent the interpretation of the dream through Daniel, the prophet. The dream showed a great image, whose head was of gold (representing Babylon), breast and arms of silver (representing the succeeding government of Medo-Persia), belly and thighs of brass (representing the Grecian

Empire), and legs of iron (representing Rome).—Dan. 2:37-45

Each of these governments (as history confirms) for a time had universal sway. Each has shown the best it was able to do for mankind, and each has failed. The dream and its interpretation showed that the stone, which struck the image and ground it to powder, destroying it completely, represented another world power, described as "God's kingdom." This is shown in verses 44 and 45 of Daniel, chapter 2: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom...shall break in pieces and consume all these kingdoms, and it shall stand for ever." In this prophecy of Daniel we see the utter wreck of Gentile powers by that stone, "God's kingdom."

This will be the fifth universal empire on earth. It will have no end, and it will bring blessings to all of its subjects—not disappointments and oppression as previous kingdoms have brought. This kingdom of God will have spiritual rulers. These will be selected from mankind—those who have followed in the footsteps of Jesus. These the Bible identifies as the church, the bride of Christ, the "little flock." But these, the Scriptures say, will not be human beings, but receive the divine nature and become invisible to mankind, as God and the angels are invisible.

This spiritual class has appropriate titles assigned to it, showing their position in that kingdom. They will be kings, priests, and judges. These heavenly rulers will have to communicate with the earthly subjects. This will be done, as the divine plan outlines, through another class of rulers that will be earthly. These will be brought forth from the grave perfect to assume their position in this kingdom. With this perfect combination of heavenly and earthly rulers, the work of the kingdom will be carried out.—Luke 13:28,29; Heb. 11; Ps. 45:16

The heavenly will be the law-giving department, and the earthly, the law-enforcing department. This is suggested in Isaiah 2:3. "Out of Zion [the spiritual kingdom] shall go forth the law, and the word of the Lord [divine messages through the princes] from Jerusalem."

These two qualified ruling bodies, previously tested and proved, will begin the work as outlined in Isaiah 28:17: "Judgment will be laid to the line, and righteousness to the plummet." All of earth's affairs will be squared and plumbed with right-

eousness. This will mean moral and social reforms. All character-depraving businesses will be stopped. The building of war implements and the manufacture of munitions will cease Armies will be disbanded.

The new kingdom will have no need of these. It will have abundant power to execute justice in the punishment of evil-doers, before they have done injury to others. We read in Isaiah 11:9 that none "shall hurt nor destroy in all my holy mountain [kingdom]." This kingdom will have a universal educational program administered by ideal instructors.

The first basic lesson to be learned by all is found in Proverbs 9:10: "The fear [reverence] of the Lord is the beginning of wisdom." One of the great difficulties of present-day education, which tends to pride and discontent, is its lack of this elementary wisdom. Then will come one of the great miracles of this kingdom. The divine plan calls for the awakening of the dead, to give all mankind an opportunity for everlasting life. This we read in John 5:28, 29 and Revelation 20:13, margin, "The hour is coming, in the which all that are in the graves shall hear his [Son of man's] voice, and shall come forth." "Death and the grave delivered up the dead which were in them," "The sea gave up the dead which were in it." The divine plan includes a resurrection of the dead.

This was made possible by the great ransom sacrifice of Jesus Christ. Jesus Christ provided the ransom to rescue Adam and his children from death. As the Scriptures declare, He "gave himself a ransom for all, to be testified in due time."—I Tim. 2:4-6

The kingdom of God will spread or increase in its various parts or divisions, until it shall become "a great mountain [kingdom], and fill the whole earth." [Dan. 2:35] This kingdom will be in operation for a thousand years. It will be in the full charge of The Christ; Jesus, the Head, and the church, his body, the anointed kings, priests and judges. Through their rulership, evil, sin, and death will be eliminated. Man, if obedient and co-operative, will be elevated to a wonderful condition of perfection.

At the end of the designated thousand years, peace and an

enforced reign of righteousness will prevail. All wilful opponents will have been destroyed under the rule of the iron rod. But such a peace—an enforced peace and obedience—although proper in order to furnish an illustration proving the blessings and advantages of a righteous government, is not God's full objective. God's ideal kingdom will be one in which each individual will be free and glad to do his will, even as it is in heaven.

By permitting evil to reign for 6,000 years and then exposing mankind to the blessings and advantages of his kingdom, man will quickly decide and accept the divine standard of righteousness and truth by choice. He will love righteousness and hate iniquity. This standard must ultimately prevail throughout the universe.

Thus shall God's kingdom come, and his will be done on earth as it is done in heaven. Thus shall Christ reign until he shall have put down all opposing authority and power, and cause every knee to bow and every tongue to confess the wisdom, justice, love, and power of God, the Designer of the Divine Plan.

When mankind will have reached its goal, perfection, at the end of the thousand years, order will still be maintained. As order is heaven's first law, so will it be earth's first law. This will mean righteous principalities and powers. This will be the first thoroughly successful republic.

All mankind will be kings in their own right. Present attempts to recognize every man as a king, and all as equals, have proved to be failures because men are not equal mentally, morally, physically, or even in other respects. None, at the present time, is really fit to be a king; for on account of weaknesses, all now need to be under laws and restraints. However, at the end of Christ's glorious kingdom reign, all men will be perfect, mentally, morally, and physically. They will all be kings as Adam was before he sinned. These kings will all live harmoniously under a law they will all obey and respect—the Law of Love. This is the glorious future that awaits mankind! — Contributed

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Decatur WMSL-TV
Sundays, (Time and channel to be announced.)
Montgomery WCOV-TV Channel 20
Saturdays, 12:30 p.m.

ALASKA

Anchorage KTVA Channel 11
(Time and day to be announced.)
Fairbanks KTVF Channel 11
(Time and day to be announced.)

ARKANSAS

El Dorado KTVF-TV Channel 10
Sundays, (Time to be announced.)
Little Rock KTHV Sundays
(Time and channel to be announced.)

AUSTRALIA

Perth TVW Sunday, July 7, August
11, September 15

CALIFORNIA

Salinas KSBW-TV Channel 8
Sundays, 9:30 a.m.
San Luis Obispo KSBY-TV Channel 6
Sundays, 9:30 a.m.

COLORADO

Denver KTVR Channel 2
Sundays, 2:30 p.m.

FLORIDA

Palm Beach WPTV
Sundays, (Time to be announced.)

INDIANA

Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.

Fort Wayne WANE-TV Channel 15
Sundays, 11:30 a.m.

Marion WTAF-TV
Sundays, 2:30 p.m.

Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Louisville WLKY-TV Channel 32
Sundays, 9:00 a.m.

LOUISIANA

Lafayette KATC-TV
Sundays, (Time and channel to be announced.)
Monroe KLSE-TV
Sundays, (Time to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MICHIGAN

Grand Rapids WOOD-TV Channel 8
Sundays, 10:00 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Laurel WDAM-TV
Sundays, 10:00 a.m.

Meridian WTOK-TV Channel 11
Sundays, 10:30 a.m.

TV BROADCAST

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.
St. Joseph KFEQ Channel 2
Saturdays, 5:00 p.m.

NEVADA

Las Vegas KORK-TV
Sundays, (Time and channel to be
announced.)

NEW YORK

Binghamton WBJA-TV
Sundays, (Time to be announced.)
Buffalo WKBW-TV Channel 7
Sundays, 8:30 a.m.
Rochester WROC-TV Channel 8
Sundays, 9:00 a.m.

NORTH DAKOTA

Fargo WDAY-TV Channel 6
Sundays, 12 noon

OHIO

Cleveland WEWS-TV Channel 5
Saturdays, 8:30 a.m.
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Oklahoma City KOCO-TV Channel 5
Sundays, 9:00 a.m.

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

OREGON

Medford KMED-TV
Sundays, (Time to be announced.)

PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4
Sundays, 9:30 a.m.

PUERTO RICO

San Juan WAPA-TV Channel 4
Saturdays, 10:00 p.m.

SOUTH CAROLINA

Columbia WCCA-TV
Sundays, (Time to be announced.)

TEXAS

El Paso KELP-TV Channel 13
Sundays, 12:00 noon.
Fort Worth KTVT-TV Channel 11
11:00 a.m. Sundays
San Antonio KWEK-TV Channel 4
Sundays, 12:00 noon
Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:00 a.m.

VIRGINIA

Bristol WCYB-TV Channel 5
Sundays, 12:00 noon.

WASHINGTON

Seattle KIRO-TV Channel 7
Sundays, 9:00 p.m.
Tacoma KTVW-TV Channel 13
Sundays, 7:30 p.m.

WEST VIRGINIA

Oakhill WOAY-TV Channel 4
Sundays, 7:30 p.m.

WISCONSIN

Milwaukee WITI-TV Channel 6
Sundays, 8:30 a.m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 10:05 a.m.
Haleyville WJBB 1230 10:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 12:30 10:05 a.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles XERB 1090 9:45 a.m.
Los Angeles KBCA (fm) 105.1 9:00 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 8:30 p.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Fort Collins KZIX 600 10:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.

HAWAII

Honolulu KTRG 990 10:00 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:30 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBK 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 7:15 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 10:05 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

BROADCAST SCHEDULE

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.

New York WJRZ 970 10:00 a.m.

Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte

WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 8:00 a.m.

Piqua WPTV 1570 11:30 p.m.

Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

SOUTH DAKOTA

Yankton KYNT 1450 10:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:45 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 9:05 a.m.

Logan KLGK 9:05 a.m.

Salt Lake City KSOP 1370 9:30 a.m.

VERMONT

Brattleboro WTSA 1450 12:05 p.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:30 a.m.

Olympia KGY 1240 10:30 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 8:15 a.m.

Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Hamilton, Ont. CHML 900 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver, B. C. CJOR 600 9:00 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

SPANISH BROADCASTS

San Diego XERB 1090 10:00 p.m.

RADIO TOPICS FOR SEPTEMBER

1—"The Penalty for Sin"

8—"The Christian Religion"

15—"The Old-time Religion"

22—"The Church of the Living God"

29—"Two Salvations"

THE PEOPLE IN GOD'S PLAN

Lesson XXVI

The Twelve Apostles of the Lamb

Part 3

James, the Son of Zebedee

JESUS selected two to be apostles by the name of James. There was James the son of Zebedee, and James the son of Alphaeus.¹ James the son of Zebedee was the brother of the Apostle John, and together they were designated by Jesus as "sons of thunder."² This characteristic was demonstrated by the suggestion of James and John that they call down fire from heaven to consume certain Samaritans who refused to provide for the needs of Jesus and his apostles.³

James and John were openly desirous of obtaining a high position in the kingdom with Jesus, and asked that one might sit on the right hand and the other on the left hand of their Master.⁴ Perhaps in this also we can see the "sons of thunder" characteristic manifested.

Together with Peter and John, James seems to have been close to Jesus during the period of his earthly ministry, for we find that the Master took these three with him on certain occa-

sions, leaving the others behind. This was so in connection with the transfiguration vision⁵ Jesus also had these three closer to him than the others during his great trial in the Garden of Gethsemane.⁶

Aside from the special incidents when we find James close to his Master, the Scriptures give us essentially no information concerning his service. Being one of the twelve apostles, he doubtless shared with them some of the responsibilities pertaining to the Early Church, particularly in the congregation in Jerusalem. However, he did not live to serve a long time, for he was put to death by Herod not long after the conversion of Saul.⁷

James, the Son of Alphaeus

ALMOST nothing is said concerning the activities of this James during the course of Jesus' earthly ministry. However, the Scriptures give us a little information concerning his activities after Pentecost. While he is not spoken of as James the son of

Alphaeus later than the time when Jesus made his final appearance to his apostles before he returned to heaven, it is quite generally agreed that he is the one referred to by Paul as the brother of the Lord.⁸

When Peter had been released from prison and appeared at the home of Mary, the mother of John Mark, he asked those gathered to report his release to James and the other brethren.⁹ Some time later when Paul visited Jerusalem he went first to James, and found all the elders present.¹⁰ Paul refers to James as one of the "pillars" of the church, together with Peter and John.¹¹

From these various references we get the impression that James, the son of Alphaeus, occupied a high position of trust in the church at Jerusalem, possibly as the presiding apostle. We find him occupying this position at the conference held in Jerusalem for the purpose of reaching important conclusions with respect to Gentiles who were coming into the various congregations of the brethren.¹²

This apostle was also referred to as "James the less."¹³ There were other disciples of Jesus in the Early Church by the name of James, but they were not apostles. Since the Apostle James, the brother of John, was put to death soon after Pentecost, we are probably safe in assuming

that it was James the Less, or the son of Alphaeus, who wrote the Epistle of James, although the writer does not identify himself other than that he was a servant of God.¹⁴

Throughout this epistle the writer reveals a thorough knowledge of the divine principles of righteousness which must govern all the true followers of the Master. He recognizes that those who follow the Master must suffer, and that if they are faithful in suffering they shall receive the crown of life.¹⁵

James has been accused by some as disagreeing with the Apostle Paul on the subject of justification, but this is not true. Paul taught that a Christian is justified by faith.¹⁶ Paul set forth the fact that Abraham was not justified by ceremonial works, but by his faith. James taught, simply that faith must be demonstrated by works consistent with one's belief, or else it is dead.¹⁷

James presented a wonderful lesson on the importance of controlling the tongue, or in other words, what we say.¹⁸ He admonishes that our prayers be in harmony with the Lord's will, otherwise we cannot expect to have them answered.¹⁹ Examining what James says on this point we learn that selfish prayers are not pleasing to the Lord.

In this epistle James takes the role of a prophet and forecasts

conditions that would come upon society at this end of the age.²⁰ In this connection he admonishes the church to be patient "unto the coming [Gr. *parousia*, presence] of the Lord."²¹ It is the return of Christ and the establishment of his kingdom that marks the time for the reward of all the true followers of Christ, and for the solving of all the problems of the world due to human selfishness. James admonishes us, as followers of the Master, to take the prophets of old as an example of patience in suffering while they waited for the fulfilment of the messianic promises of God.

Andrew

THE Apostle Andrew was Peter's brother.²² His home was in Bethsaida.²³ In connection with the feeding of the five thousand men, it was Andrew who called attention to the lad who possessed five barley loaves and two small fishes.²⁴ Andrew, in company with Peter, James, and John, went to the Master privately and asked concerning the signs of his return and the end of the age.²⁵ Near the close of Jesus' ministry, when certain Greeks desired an interview with Jesus, they first approached Philip, and Philip told Andrew about it, and together they reported it to Jesus.²⁶ These are all the details the Scriptures furnish as to Andrew's association with Jesus, and his work as an apostle. Ap-

parently his chief service was rendered as a member of the board of apostles, helping to reach decisions for the guidance of the church.

Philip

The Apostle Philip was from Bethsaida.²⁷ His zeal was manifested early in his association with Jesus, being instrumental in bringing Nathanael to Jesus.²⁸ It was Philip of whom Jesus asked where to buy bread to feed the multitude.²⁹

When, in the Upper Room the night before his crucifixion, Jesus said to his disciples that to see him was like seeing the Father, it was Philip who responded with the request to be shown the Father.³⁰ Jesus did not imply by this that he actually was the Father. As he explained, his words were those which the Father had given him to say, and his works were not his own works, but those which the Father authorized and empowered him to perform.

Bartholomew

THE Scriptures furnish no information at all as to the details of the Apostle Bartholomew's service. We are informed merely that he was chosen by Jesus to be one of the Twelve. There are various traditions concerning his activities subsequent to Pentecost, but these are not based upon the Scriptures.

Thomas

THE Apostle Thomas was also known as Didymus.³¹ In the Upper Room Jesus said to his apostles, "Whither I go ye know, and the way ye know." Thomas responded, explaining that they did not really know where Jesus was going, so could not be expected to know the way.³² It was in this connection that Jesus said, "I am the way, the truth, and the life."

This apostle has become known as "doubting Thomas." This is because he insisted that he would not believe that Jesus had been raised from the dead unless he could see the nail prints in his hands and the sword wound in his side.³³ Jesus accommodated Thomas by giving him what John called a sign. Jesus explained, nevertheless, that it would have been better had Thomas been able to believe without seeing this demonstration.

The Scriptures give us no further information concerning the activities of Thomas, either during the life and ministry of the Master or subsequent to Pentecost. We can only assume that his service as an apostle, like several of the other Twelve consisted chiefly of being an associate counselor together with the others. It is possible, of course, that these comparatively obscure apostles did serve more actively after Pentecost than would be indicated by the absence of any

mention of them in the Book of Acts. In any case, we have the assurance that they were faithful to the Lord.

Matthew

THE Apostle Matthew was of the group of Israelites known as publicans.³⁴ He was also known by the name Levi.³⁵ The publicans were usually tax collectors for the Roman government, and ordinarily considered wealthy. Matthew was well able, apparently, to make a feast for Jesus.

Nothing is said in any of the Gospels concerning the activities of Matthew during the time of Jesus' earthly ministry. Nor is there anything recorded concerning him in the historical Book of Acts. However, Matthew did render a valuable service to the entire church of Christ in providing his account of the birth, life and ministry of Jesus, carrying through to his crucifixion and resurrection.

Evidently one of the objectives Matthew had in mind in writing his Gospel was to show the marvelous manner in which the birth, ministry and death of Jesus fulfilled prophecies of the Old Testament. "That it might be fulfilled which was spoken of the Lord by the prophets," is one of the expressions he uses in this connection.³⁶ The virgin birth of Jesus is another one of these.³⁷

Matthew reminds us that Jesus' suffering for the people had been

foretold.³⁸ He calls our attention to the fact that Jesus' riding into Jerusalem as a king was in fulfillment of prophecy³⁹ Matthew also explains that the dividing of Jesus' garments at the time of his crucifixion had been foretold in the Old Testament.⁴⁰

Space will not permit our referring to all the instances in which Matthew calls attention to the manner in which the events relating to Jesus' life and ministry were in fulfillment of prophecy. In Matthew's Gospel he mentions a total of sixty-four such instances. Apparently it was the fulfillment of the prophecies by Jesus that helped develop in Matthew his firm conviction that Jesus was indeed the foretold Messiah the great King who had come to sit upon the throne of David. Let us be thankful to the Lord for the blessing Matthew's Gospel is to us today.

Thaddeaus

THE Apostle Thaddaeus was known by three other names--Lebbaeus, Judas, and Jude.⁴¹ Jude apparently is but another

form of the name Judas. There are no references at all in the Scriptures concerning any of his activities, although without doubt he did serve with the other apostles as a counselor among the brethren.

We think it is also reasonable to conclude that it was this Jude, the apostle, who wrote the Epistle of Jude, although authorities differ on this point. In this epistle, Jude urges that we contend earnestly for the faith once delivered unto the saints.⁴² He speaks of this as "your most holy faith," and admonishes that we build up ourselves in this faith, and keep ourselves in the love of God.⁴³ These are important admonitions to which all followers of the Master should give heed.

Simon, the Canaanite

IN LUKE 6:15 this apostle is referred to as Zelotes. Little or nothing is known about him and his activities. It can be assumed, however, that the Lord did have a good use for him, and that he served faithfully.

QUESTIONS

There were two Apostle James. Which of these was one of the "sons of thunder"? Give examples of the characteristic indicated by this title.

What indication do we have that James, the son of Zebedee, was greatly beloved by Jesus?

Does the Bible refer to any spec-

ial activities on the part of this Apostle James?

What information do the Scriptures furnish concerning the activities of the Apostle James, the son of Alphaeus? How does Paul refer to James?

What was the purpose of the Jerusalem conference at which James served as chairman?

Why is it safe to assume that it was this Apostle James who wrote the Epistle of James?

Does James actually disagree with the Apostle Paul on the subject of Christian justification? Explain.

Relate James' lesson on the importance of controlling the tongue.

Upon what basis may we expect to have our prayers answered?

What does James' prophecy indicate concerning the end of the age? And what is his admonition to the brethren in this connection?

Who was the Apostle Andrew, and where was his home?

What are the few incidents concerning Andrew which are mentioned in the Bible? In what capacity can we be sure that Andrew served?

Where did the Apostle Philip live prior to his becoming a follower of the Master?

What did Jesus mean, speaking to Philip, that those who saw Him saw the Father?

Do the Scriptures furnish us any

information concerning the services of the Apostle Bartholomew?

By what other name was the Apostle Thomas known? Relate a conversation which Thomas had with Jesus.

Why is this apostle sometimes referred to as "doubting Thomas"?

Although the Bible gives us no further information concerning the service rendered by Thomas, what can we assume concerning him in this respect?

Who was the Apostle Matthew, and by what other name was he known?

Do the Scriptures refer to any special activities on the part of Matthew during the course of Jesus' ministry?

What seems to be one of the objectives Matthew had in mind in writing his account of the earthly ministry of Jesus? Give a number of examples which suggest this.

How many prophecies does Matthew quote from the Old Testament which were fulfilled by the birth, ministry, and death of Jesus?

By what three additional names was the Apostle Thaddaeus known?

What is one of the main admonitions in the Epistle of Jude? Is it important?

What other name does the Bible assign to Simon the Canaanite?

SCRIPTURAL PROOF

- | | |
|--|---|
| ¹ Matt. 10:2, 3 | ²³ John 1:44 |
| ² Mark 3:17 | ²⁴ John 6:8,9 |
| ³ Luke 9:54 | ²⁵ Mark 13:3,4 |
| ⁴ Mark 10:35-37 | ²⁶ John 12:20-22 |
| ⁵ Matt. 17:1, 2 | ²⁷ John 1:44 |
| ⁶ Matt. 26:37 | ²⁸ John 1:45 |
| ⁷ Acts 12:1, 2 | ²⁹ John 6:5-7 |
| ⁸ Gal. 1:19 | ³⁰ John 14:7-10 |
| ⁹ Acts 12:17 | ³¹ John 11:16 |
| ¹⁰ Acts 21:17,18 | ³² John 14:4-6 |
| ¹¹ Gal. 2:9 | ³³ John 20:24-29 |
| ¹² Acts 5:13-21 | ³⁴ Matt. 10:3 |
| ¹³ Mark 15:40 | ³⁵ Luke 5:27-29; Matt. 9:9-11; Mark 2:14 |
| ¹⁴ James 1:1 | ³⁶ Matt. 1:22, 2:15 |
| ¹⁵ James 1:2-4, 12; Rev. 2:10 | ³⁷ Matt. 1:23, Isa. 7:14 |
| ¹⁶ Rom. 4:2,3; 5:1 | ³⁸ Matt. 8:17; 16:21; 17:12; Isa. 54:3,4 |
| ¹⁷ James 2:21-26 | ³⁹ Matt. 21:5; Zech. 9:9 |
| ¹⁸ James ch. 3 | ⁴⁰ Matt. 27:35; Psalms. 22:18 |
| ¹⁹ James 4:3 | ⁴¹ Matt. 10:3; Luke 6:16; Acts 1:13 |
| ²⁰ James 5:1- 6 | ⁴² Jude 3 |
| ²¹ James 5:7-9 | ⁴³ Jude 20, 21 |
| ²² Matt. 4:18 | |

SUMMARY OF IMPORTANT POINTS

A brief examination of the scriptural testimony concerning the Apostle James, the son of Zebedee; the Apostle James, the son of Alphaeus; the Apostle Andrew; the Apostle Philip; the Apostle Bartholomew; the Apostle Thomas; the Apostle Matthew; the Apostle Thaddaeus; and the Apostle Simon. Little is said in the Bible concerning some of these, but without doubt they all rendered valuable service as counselors of the brethren in the days of the Early Church.

Love the Evidence of Discipleship

"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him."

—1 John 3:18,19

LOVE is unselfishness, and is of God. In the great Creator of the universe we have the superlative example of love. Love is demonstrated by doing things with the sole motive that others may be blessed and rejoice. Works of love are voluntary. One may be constrained by love to act on behalf of others, but not coerced. What one is compelled to do is not of love.

We could properly think of all the creative works of God as being an evidence of his love. Bringing this thought down to our own planet, it seems evident that the Creator did not need the human race to make him happy. True, it must be a joy to the Creator when his creatures are happy, and such a joy is the fruit of love. When man transgressed divine law and came under condemnation to death, the Creator was under no obligation to provide redemption, but he did, because he loved his human creatures even though they had disobeyed him. "God so loved the world," we are told, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

Jesus, constrained by love, willingly and gladly gave his life that Adam and his race might have an opportunity to live. And how graciously Jesus did this! In his day by day sacrificial ministry Jesus displayed the qualities of love in all that he said and did. He was long-suffering and kind; he was not envious, rash, or boastful. He was not puffed up with pride. He always con-

ducted himself properly, and never sought his own. He was not easily provoked, and did not think evil. He did not rejoice in iniquity, but rejoiced in the truth. He was willing to bear all things, and because of his faith and hope in his Heavenly Father, he was able to endure all things.—I Cor. 13:4-7

Isaiah Constrained

MAN was created in the image of God, and those to whom God reveals himself are constrained by the same principle of love that motivates him in all his activities. The Prophet Isaiah was given a vision of the Lord, and he desired to participate in what the Lord was doing. Isaiah wrote that in the vision, "I saw ... the Lord sitting upon a throne, high and lifted up." After other details had been revealed to Isaiah, he recognized that the Lord was calling him into service. He wrote concerning this, "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa.6:1,8

The Creator, our Heavenly Father, has also given us a vision. It is the vision of truth, the truth of his great plan of the ages. Through this vision our Heavenly Father is exalted in our minds and hearts, and we are filled with the desire to be like him. In the vision of truth we also recognize that our Heavenly Father is inviting us to co-operate with him in the outworking of his plans, and if we have been properly inspired by the vision we, like Isaiah, will respond, "Here am I; send me."

We will realize that this response is not by compulsion. We will place ourselves in the Lord's hands, to be used by him according to the good purposes of his will, not because we are coerced, but because we are constrained by love. Our love will be for God, and we will want to glorify his name. Our love will also be for our fellows; and while at present there is not much that we can do to bless the people, yet to the extent that it is possible we will be happy to announce to them the loving provision our Heavenly Father has made for their blessing; that this provision is through Jesus the Redeemer and his thousand-year kingdom.

Paul's Response

SAUL of Tarsus was a sincere and ardent servant of the God of Israel, but his prejudices had prevented him from recogniz-

ing Jesus of Nazareth as the great Messiah promised by Israel's prophets. He sincerely believed that those who accepted Jesus as the Messiah were deluded, and should be treated as heretics so he became active as a persecutor of the brethren. It was while he was on his way to Damascus on an errand of persecution that the Lord appeared to him in vision, and he was brought to a realization of the fact that he was wrong.

Later, testifying before King Agrippa, Saul, who was now the Apostle Paul, told of his experience on the Damascus road, and added, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." (Acts 26:12-19) After his experience on the Damascus road, Paul was instructed to go into the city, where he would be told what he was to do.—Acts 9:6

Then a disciple in Damascus, named Ananias, was instructed to visit Paul. Ananias knew that this man had been an enemy of the church, so he hesitated; but then the Lord explained, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."—Acts. 9:10-16

No one would know better than Paul what the attitude of the religious leaders of Israel toward him would be when they learned that he had accepted Jesus as the foretold Messiah, and had become one of his servants. He knew that they would feel toward him exactly as he had felt toward all Jesus' disciples, and that they would do everything possible against him, even to the taking of his life if they had a suitable opportunity. The Lord's statement to Ananias, "I will show him how great things he must suffer for my name's sake," was a confirmation of this.

So far as his own experiences were concerned, this is what the "vision" meant to Paul. There was now no escaping the fact that Jesus was the foretold Messiah. This would mean that a sincere man like Paul could no longer persecute the followers of Jesus as enemies of God. Another man than Paul might have concluded simply that he would no longer persecute Christians, and let it go at that. But Paul was not that kind of man. He was devoted to the service of his God, and now that the Lord had shown him the truth concerning Jesus there was only one

thing he could do, and that was to be a faithful ambassador of Christ, to be as faithful in upholding the truth as he had formerly been in trying to stamp it out.

But the situation now would be entirely different. While working with Israel's religious rulers he was popular among his countrymen. There was praise, not persecution, for his faithfulness. But this would not be true as an ambassador of Christ. To espouse the cause of Christ meant that he would become an outstanding target of persecution. It would mean the loss of his prestige in Israel. It meant, just as the Lord outlined to Ananias, that he would experience much suffering. Nevertheless, as Paul said to King Agrippa—even while enduring a part of the foretold suffering—he was not “disobedient to the heavenly vision.”

Years later Paul wrote concerning his sufferings as a disciple of Christ, and an apostle. His outline of his experiences seems incredible, yet he endured, not because it would bring him any material gain, but because of his all-consuming love for his Heavenly Father, and for his Master, the Lord Jesus Christ. We quote: “In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches.”—II Cor. 11:23-28

In outlining the many ways in which he had suffered as a Christian, Paul was not complaining, nor was he raising the question of whether or not the Lord was dealing with him. To the contrary, he is citing his experiences of weariness and suffering as an evidence that he was an approved servant of the Lord, and an apostle. In the beginning, while in the house of Judas, on the street called Straight, in Damascus, the Lord had

revealed to him that he would be called upon to suffer much, and now he was reminding himself and his brethren that he had this witness of the spirit; this evidence of the Lord's dealing with him.

This made Paul's suffering easier to bear, for it gave him the assurance that the Lord was with him to give him grace to help in his every time of need. Because of this Paul experienced the joy of the Lord, and from his prison home in Rome could write to the brethren at Philippi, "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4) Rejoicing in the Lord under such circumstances required great faith, and together with faith, an overwhelming portion of love which prompted the great apostle daily to give up his own preferences and joys, and to think only of knowing and doing the will of his God.

"Endureth All Things"

SOMETIMES we might wonder what our reaction would be if we were suddenly confronted by a firing squad to be shot to death. However, this would not be nearly so difficult as the continual enduring of persecution and suffering throughout a period of many years. It was the love which enabled Paul to endure all things, and all the time, that motivated him to continue on in his course of faithfulness regardless of the results. (I Cor. 13:7) Long years after his vision on the Damascus road, Paul wrote a letter from prison in Rome indicating his determination to continue steadfastly in the course which had already resulted in so much suffering. We quote:

"What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that

for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:7-14

Paul had the true viewpoint of a faithful disciple of Christ. One not so filled and controlled by love might well, in his circumstances, have decided that it was not worthwhile to serve the Lord. After all, throughout the weary years which led to the Roman prison he had suffered much. Reading the account of his Christian life as recorded in the Book of Acts, and to the extent we can fill in the details from his epistles, it would seem that there was very little of the time when he was not passing through severe difficulties of one sort or another, from many of which he could have withdrawn had he elected to do so. And this course of faithfulness had only brought him to prison in Rome, from which he was not sure that he would ever be released.

But Paul knew the meaning of his sufferings. He knew that his was the privilege of suffering and dying with Christ, whose followers he had once persecuted. He knew that Jesus had suffered and died for the church and for the world because of his love. Jesus loved his Heavenly Father, and delighted to do the Heavenly Father’s will. He loved his brethren and gladly laid down his life for them. He loved the whole world of mankind; even his enemies. Love was the motive which prompted Jesus to lay down his life in sacrifice, and Paul, also motivated by love, was determined that he would continue right on in the same course of faithfulness that had led to his prison home, regardless of what it might mean in terms of additional suffering.

True, such a life of faithfulness has **its spiritual** compensations. Certain joys were set before Jesus which enabled him to endure the cross and to despise the shame. This was also true of Paul, and it is true of us. These joys of anticipation of being with the Lord in glory, and of sharing in his kingdom work of blessing all the families of the earth, are a great incentive and encouragement to every disciple of Christ, but they are not the

motive which spurs us on to faithfulness in doing the Heavenly Father's will. That motive must be love, if our service is to be acceptable to the Lord.

In worldly armies there are times when special badges of honor are given to those who go beyond the demands of duty in exposing themselves to danger in the service of their country. Paul and every true disciple of Christ are good soldiers of Jesus Christ; and if emptied of self and filled with the true spirit of divine love, we will be willing to go beyond what might seem reasonable in order to extend blessings to those who may be in need. We see this spirit exemplified in Paul.

We think of the time when Paul and his companions, traveling by ship, arrived in Troas, where they abode seven days. Then the ship, keeping to its schedule, sailed on to its next stop, which was Assos. But Paul was not yet ready to leave the brethren. Although they had been with them for seven days, it appears that the next day was the first day of a new week, when the disciples in that congregation would be coming together for the breaking of bread. And, for some reason not revealed by the account, Paul felt it was imperative that he remain with them for this meeting, so he let the ship leave for Assos, taking his companions along. Assos was about twenty miles distant.-- Acts 20

It was at Troas on this occasion that Paul, when he met with the brethren for the breaking of bread, preached all night. It was here that the young man sitting in a window fell asleep while Paul was speaking, fell out of the window and was thought to be dead, but Paul restored him to life. As we have said, there is no indication why Paul considered his message that night to be so important to the brethren at Troas. Since the breaking of bread on the first day of the week was in commemoration of Jesus' resurrection, perhaps Paul's message was on the resurrection. Perhaps there were professed believers at Troas, even as at Corinth, who did not believe that Jesus had been raised from the dead. Hence a commemoration of this basic miracle of the divine plan would be an appropriate time to give such a discourse.

But whatever the reason, we have in this incident an example

of Paul's willingness to serve beyond what could easily be expected of him from the human standpoint so that a needed blessing might be extended to his brethren, and it was done at great personal cost to Paul. First let us remember that the meeting lasted all night, and that Paul was apparently the only speaker. Under such circumstances there was no opportunity for sleep and rest.

Nor was there an opportunity the next day, for with the coming of day it was necessary for the already weary Paul to start the long walk to Assos in order to catch up with the ship on which he was traveling with his companions. How much easier it would have been for Paul to have continued on with the ship! But he was not looking for the easy way. He was seeking only to serve the brethren as he believed Jesus would serve them under similar circumstances, and he knew that Jesus had laid down his life for the brethren.

"In Deed and in Truth"

IT CAN be truly said of Paul that he loved in deed and in truth, not in word only, as our text admonishes. There are, of course, many aspects of love. It is kind, it is patient, it is sympathetic. And one of its major characteristics is the spirit of sacrifice in the service of others. There are various ways in which we can serve, and the chiefest of these is along the lines of the truth. The people today need the hope of the kingdom more than they need anything else. Our brethren need the comfort of the Scriptures which we can give to them through fellowship and service.

Do we, like Paul and other faithful ones of the past, love in deed and in truth? Our text speaks of loving in word only. This is a mere profession of love. Professions, as a rule, are easy to make. The real test is in living up to our professions. The meeting of this test by Paul led him in a course of suffering to a Roman prison, and later to death. This was his concept of what it meant to be faithful to the heavenly vision which had been given to him on the Damascus road.

As we have noted, we also have been given a vision. It is the vision of present truth. In this vision it was revealed to us not only that Jesus is the true Messiah of promise, but, having

suffered and died as the World's Redeemer, he is now present as the new King of earth, and that his kingdom of blessing is truly at hand. What a glorious vision! What are we doing about it?

This vision of truth has revealed the great God of creation, our Heavenly Father, as being indeed "high and lifted up," even as Isaiah saw him. (Isa. 6:1) We see him by reason of his Wisdom, his Justice, his Love, and his Power. Together these reveal his glory, and we are glad, or should be, to proclaim his glory by making known his glorious plan of the ages, as well as to show forth his virtues, so far as possible, in ourselves.

John explains in our text that if we love in deed and in truth, laying down our lives as Jesus did, then we are assuring our hearts before the Lord. This is a simple truth. As John explains, if we do not love our brother whom we can see, what assurance do we have that we love God whom we do not see? And how can we love our brethren apart from laying down our lives for them? And how can we love our Heavenly Father without telling the whole world, as we have opportunity, of his great and loving plan? Are we thus responding to the heavenly vision?

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SEPTEMBER 19—"Sanctify them through Thy truth: Thy Word is

truth."--John 17:17 (Z. '03-37 Hymn App. O)

SEPTEMBER 26—"Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."--Ephesians 2:20-22 (Z. '03 443 Hymn 21)

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Once a Slave--Now a Brother

OUR caption refers to Onesimus, who is the subject of Paul's letter to Philemon. In this short epistle of one chapter there is revealed a situation which called for the exercise of true Christian understanding and love. And we have no doubt that when put to this severe test love did not fail. The circumstances leading up to the writing of this letter need to be kept in mind in order to derive the real value of the lessons which it teaches.

Philemon was a well-to-do Christian, whose home was evidently in the general vicinity of Colosse. How he came into contact with the Gospel, and the circumstances under which he embraced it, are not revealed in the Scriptures. There seems to be a general agreement among Bible historians that Philemon was liberal with his wealth, especially toward the brethren, a group of whom held meetings in his home.--Vs. 2

Paul's letter to Philemon indicates that the two were well acquainted. It could well be that Paul had been entertained in his home. Certain it is that the two had labored together closely in the ministry of the Gospel, so much so that Paul refers to Philemon as a "partner." Paul's every reference to this ardent co-worker in the Gospel reveals that he was indeed a noble Christian, and a stalwart in the faith.

At that time, ownership of slaves was quite common, and Philemon, being a man of some means, was apparently a slave owner. This seems strange to us today. We might well wonder how a Christian could be a slave owner. Our Common Version translation refers to these as servants. To these Paul wrote, "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Col 3:22, 23) The Apostle Peter wrote, "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward."--I Pet. 2:18

Another interesting admonition along this line appears in Paul's letter to the church at Ephesus. The apostle also has a word of counsel for "masters," or slave owners, who had embraced the Gospel. We quote: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters [slave owners], do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him"--Eph. 6:5-9

Here Paul stresses the point that God did not recognize any difference between slaves and slave owners so far as class distinctions were concerned, that he is no respecter of persons. It is clear, we think, that Paul desired that this same viewpoint be held among Christian slave owners, and Christian slaves. But an important observation can be made here, which is that Paul did not consider it his Christian duty to campaign against the customs of the social order which existed in his day. It is the business of every Christian to proclaim the Gospel of the kingdom, not to change the course of the world. We may not approve of what we see going on around us, and throughout the world, but we are to remember that the social order of today is not the Lord's; that he will establish his own arrangements under Christ in his own due time, and that meanwhile we are to be subject to conditions as they exist, using our experiences in connection therewith as stepping stones in our climb toward the place promised in the Lord's kingdom.

Onesimus, a Slave

ONE of the "servants," or slaves, owned by Philemon was Onesimus. Whether or not Paul had become acquainted with him during any of his visits to Philemon's home, we cannot be sure. All we know with certainty is that Onesimus, for reasons not revealed in the Scriptures, elected to run away from his Master. He fled to Rome. He probably thought that in a large city like

Rome he would be less likely to be found.

Arriving in Rome, Onesimus sought out Paul, who was in prison. The fact that he went to Paul would seem to indicate that he was acquainted with the apostle, and knew that he was held in a Roman prison. As we know, Paul used every possible opportunity to present the Gospel, and did not overlook the privilege of witnessing to Onesimus, who accepted the message, and consecrated himself to God and the service of the heavenly Master, even Jesus Christ our Lord.

Onesimus also became a very valuable servant to Paul, not as a slave, but as a voluntary helper. However, under the circumstances, Paul realized that he could not properly continue to use the services of Onesimus inasmuch as he actually belonged to Philemon. The fact that Onesimus had accepted Christ did not cancel his obligation to his earthly master from whom he had run away. This being true, Paul arranged for Onesimus to return to Philemon to seek forgiveness, and to accept whatever, if any, penalties might be imposed upon him.

However, Paul did all he could to make Onesimus' return as easy and pleasant as possible, principally by giving Onesimus a letter to his master which he was to deliver to him personally. In this letter Paul builds upon his own close relationship with Philemon as a friend and brother in Christ to help him realize the great opportunity he now had of exercising forgiveness and brotherly love. He presented Onesimus, not as a runaway slave, but as a spiritual son, "whom I have begotten in my bonds."--vs. 10

Paul also entrusted a letter to the brethren at Colosse to Tychicus and Onesimus, referring to these in his letter as faithful and beloved brethren, and adding concerning Onesimus that he was one of them. (Col. 4:7-9) Probably the brethren at Colosse knew that Onesimus had run away from his master, Philemon, so Paul introduced him to them now as a beloved brother in Christ, and entrusted messages of greeting to him for them. Naturally the brethren in the ecclesia at Colosse would not have the same difficulty in accepting Onesimus as a brother as Philemon might have experienced. At the same time, if the brethren generally did accept him, it would make it more

difficult for Philemon to withhold his blessing, perchance he had any inclination to do so. Surely Paul used great wisdom in handling this delicate situation!

In his letter to Philemon, Paul does not minimize the wrong course Onesimus had taken in running away. He admits that Onesimus had been unprofitable to his owner, "but now profitable to thee and to me: whom I have sent again: thou therefore receive him, that is, mine own bowels: whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly."--Vss. 11-14

Here Paul is gently reminding Philemon that there had been an opportunity to serve him while in prison, and that he would be glad to accept the services of Onesimus in the place of Philemon. However, as Paul explained, since Onesimus really still belonged to Philemon he could not assume to continue accepting his services without the consent of his master.

In his letter Paul eases the situation as much as possible by reminding Philemon that it might well have been permitted for a good purpose. "For perhaps he therefore departed for a season," Paul wrote, "that thou shouldest receive him forever; not now as a servant [or slave], but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself."--Vss. 15-17

Paul realized that Onesimus' desertion had doubtless put Philemon to some expense. Perhaps Philemon had felt the need to purchase another servant to take the place of Onesimus. Some scholars think there is a possibility that Onesimus had stolen from Philemon prior to his escape, although there is no evidence to substantiate this. However, Paul covers these possible situations in his statement, "If he hath wronged thee, or oweth thee ought, put that on mine account."--Vs. 18

It is difficult definitely to determine the background of this statement. It would seem to indicate that Philemon was handling Paul's financial affairs while he was a prisoner in Rome. Seemingly Paul had some resources at the time, for he lived for two years in his own hired house, having had this special privilege granted to him by the Roman authorities. Per-

haps Philemon was the one who took care of this situation for Paul, holding his means in trust, and paying the rent when it became due.

And now Paul was giving Philemon authority to use some of his account for another purpose; namely, to repay him for any loss he had sustained as a result of Onesimus' having left him. What a noble attitude this was on Paul's part! However he does not miss the opportunity to remind Philemon indirectly that he owed a great debt to him, which is probably a reference to the self-sacrificing manner in which Paul had ministered to Philemon in spiritual things. We quote, "I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides."—Vs. 19

Having disposed of this possible financial objection that Philemon might raise in connection with receiving Onesimus, Paul then appeals to him as a brother, saying, "Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say." (Vss. 20, 21) The record does not indicate whether or not Paul's confidence in Philemon was justified. However, Paul himself seemed quite sure that it would be, and having presented his unusual request, asked his "partner" to prepare lodging for him, "for I trust," he wrote, "that through your prayers I shall be given unto you." Vs. 22

The Virtue of Forgiveness

IN THIS unusual situation there is brought into focus for us the opportunity for Philemon to exercise the virtue of forgiveness. Jesus' teachings on this point actually left Philemon no choice as to what he should do, for in his Sermon on the Mount Jesus said, "If ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive men not their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14, 15) The proper application of this principle of divine love and mercy was considered so important by Jesus that he incorporated it in the prayer which he taught to his disciples.—Matt. 6:9-13

According to the standards of the time, the trespass of Ones-

imus against his master, Philemon, was a very real and serious one. It was not that he had been misunderstood by Philemon. Nor did Paul, in his letter to Philemon, try to discount the seriousness of the trespass. All Paul asked was that Philemon exercise forgiveness and mercy toward Onesimus, especially that now he was a brother in Christ.

Today, a similar situation could not develop. However, it is still true that brethren in Christ are trespassed against, both by those in the world and, at times, unwittingly, no doubt, by their brethren in Christ. And whatever the nature of these trespasses, if we truly desire to be like our Father in heaven, we will extend mercy and forgiveness toward those who do us wrong, especially if they manifest a spirit of repentance and seek our forgiveness, as did Onesimus.

And even when we are not directly asked to extend forgiveness, the spirit of mercy and of kindness should be in our hearts toward all who transgress God's law. God loved us while we were yet sinners, and provided a Redeemer, his own beloved Son, to make possible our reconciliation. And while we were yet sinners Christ died for us. This is the manner in which divine love operates, and if we would be like our Heavenly Father, and like his beloved Son, we, too, will need to maintain this desire to bring about the reconciliation of those who have trespassed against us.

Jesus said that if we do not forgive those who trespass against us, neither will our Heavenly Father forgive us. This makes the spirit of forgiveness very vital to all who desire to maintain their relationship with the Father. Because of our inherited imperfections we frequently, by thought, word, or deed, trespass against our loving Heavenly Father, thinking, saying, and doing things which reflect against the glory and beauty of his character. We are not wilful in this, but at the same time, we need his forgiveness; and if we are to obtain it we will need to continue in a merciful and forgiving attitude toward any and all, even though at times some may say or do things which reflect against us. Failing in this exercise of divine love, all else that we we say and do will be of little or no account.

The Good Shepherd and His Sheep

SHEEP are among the many symbolisms used in the Word, each of which emphasizes certain characteristics of the Lord's people, and their relationship to him. Not all the qualities of sheep enter into this symbolism, but some do. A sheep is a docile animal, and readily led by a shepherd with whom it is acquainted. It is also very dependent upon the care of the shepherd. This was particularly true of sheep in the Middle East in Bible times.

David, who himself had been a shepherd, recognized the beauty and power of this symbolism, and in the 23rd Psalm referred to Jehovah, the God of Israel, as his Shepherd. Because the Lord was his Shepherd, David knew that he would be bountifully cared for in the green pastures of Jehovah's love. This was true of all the faithful of Israel. Together they were the Lord's flock, daily experiencing the tender care of their Shepherd.

We might think of Jehovah as the great, the chief Shepherd of his people, who, when Jesus came, was represented by him as the Good Shepherd. But there

were not many in the nation of Israel who received Jesus. He **came unto his own**, but his own, as a people, received him not. (John 1:11, 12) But some did, and these, being separated from the others, became the nucleus of a new "flock," recognizing Jesus, and following him as the Shepherd.

To begin with, these sheep of the Israelitish fold were restrained by the terms of the Law Covenant. For Jesus to become their Shepherd and lead them forth into the green pastures of the Father's love it was necessary that a release from this bondage be attained. Jesus, the Good Shepherd, accomplished this by giving his life for the sheep; by dying, that is, as their Redeemer and Saviour.--John 6: 51

Jesus, by virtue of his sacrifice on behalf of the sheep, became the door into the sheepfold. By giving his life for the sheep Jesus redeemed them from death, and from bondage to the Law; and he also demonstrated his love for the sheep, his genuine interest in their welfare. To

the sheep this is very important, for it proves to them that they can have confidence in such a Shepherd. Anyone who pretends to be a shepherd and is not willing to lay down his life for the sheep is not to be trusted.

In the parable Jesus explains that the sheep know the voice of the Good Shepherd and will follow him, but will not follow others. It was true in Palestine in Jesus' day that sheep did have this knowledge of their shepherds. Not only did they know the shepherd's voice, but the shepherd knew the name of each sheep in his flock. Under this intimate relationship the sheep had confidence in their shepherd and would follow him.

The "voice" of the Good Shepherd in Jesus' day, even as now, was the voice of truth. The truth then was the great fact that the promises of God pertaining to the coming of a Redeemer and Messiah were being fulfilled through Jesus. While the scribes and Pharisees argued over trifles, and displayed their hypocritical holiness by long prayers on the street corners, Jesus was preaching that the kingdom of heaven was at hand, and demonstrating the coming blessings of the kingdom by his many miracles. There was a wholesomeness to his message which inspired confidence in the hearts of the "Israelites indeed" of his time, and in that message they rec-

ognized the voice of the Good Shepherd.

The voice of the Good Shepherd today is still the voice of truth, the truth that is composed of the great fundamentals of the divine plan of the ages. This "voice" speaks of the wisdom, justice, love, and power of the Creator, and gives assurance of his design to bless all the families of the earth through Christ and his church of the Gospel Age. It is a glorious message, and we feel secure in the "flock" that hears, recognizes, and follows it as they journey in the narrow way toward the heavenly kingdom.

The voice of the Good Shepherd, the voice of truth, is a unifying influence among the Lord's people. They have confidence in it. Fancy interpretations of obscure portions of the Word intrigue a few for a little while, but often lead, not to greater unity among the Lord's people, but to a spirit of separation, certain ones feeling that they have advanced a little beyond the others. The voice of the Good Shepherd never leads to this situation.

The Good Shepherd is more interested in the welfare of all his flock than in himself. This is why Jesus laid down his life for his sheep. Undershepherds who do not have this same interest are not true representatives of Jesus. One who is interested in securing a following for himself, regardless of the needs of the flock

as a whole, is not a true shepherd. He is serving for his own gain, and is styled by Jesus a "hireling."

A hireling shepherd, Jesus explains, is one who flees when the sheep are in danger of being scattered and destroyed by wolves, doing nothing to protect his flock in their time of peril. A true shepherd will do all he can to protect the sheep. He will lay down his life doing this even as Jesus did, if need be. As an undershepherd, representing Jesus, his own interests will always be secondary to the interests of those whom he serves.

In the parable Jesus emphasizes that the reason he laid down his life for the sheep is because the Father knew him, and he knew the Father. This implies that he knew the Heavenly Father's plan of redemption, and how divine love was manifested therein. Jesus and his Father were one in the carrying out of this plan of salvation.

Not only so, but Jesus' love for the world was the same as his Father's love; and with such a love motivating all that he said and did, he could not be other than a "Good Shepherd" who would lay down his life for the sheep. The greater our knowledge of our Heavenly Father, and of our Lord Jesus, the more firmly will we trust them, and the more enthusiastically will we follow the voice of the Good Shepherd.

Jesus further explained that the Father loved him because he laid down his life for the sheep. Throughout the centuries there had been many who essayed to represent Jehovah as servants of his people, but for the most part they had sought their own interests, and had persecuted those, the prophets, whom he specially sent to his people. These were the "thieves" and the "robbers" who had appeared as shepherds. But what a contrast was the attitude of Jesus, who gladly laid down his life for the sheep. No wonder the Father loved him. His love for each one of us is also in proportion to our love for the brethren.

Other Sheep

JESUS explained that he had other sheep which are not of this fold. These also were to be gathered so that eventually there might be one fold and one Shepherd. It has been suggested that this might be a reference to the Gentile "sheep" that later would be brought into the one fold with Jewish believers. While this explanation would seem to fit the circumstances, we feel that there is a larger application.

So far as the Gospel Age is concerned there is just the one true "flock," which is the "little flock" to whom it is the Father's good pleasure to give a position of rulership with Jesus in his kingdom. (Luke 12:32) The pre-

vious nationality of any of these is unimportant to the Lord. To him there is neither Jew nor Greek, but all are one in Christ Jesus.--Gal. 3:28

But there is to be another "flock" of the Lord's sheep. We might speak of this as the Millennial-Age flock, in contrast to the Gospel-Age flock. The Millennial-Age flock is brought prominently to our attention in Matthew 25:31-46. Many things with respect to this "flock" are different, particularly with respect to the reward which they will receive at the end of the age.

These are to inherit the kingdom prepared for them from the foundation of the world, the earthly dominion given to Adam. However, as we have seen, the

"little flock" of the present age, are to receive a position of rulership in the messianic kingdom, which for a thousand years will function to restore the race to at-onement with the Creator. The reward of the little flock will be spiritual, or heavenly, while the reward of the Millennial-Age flock will be earthly.

However, from the divine standpoint, these will eventually be as one. Paul wrote of the "dispensation of the fulness of times" during which the Lord would gather together in one all things under Christ, both which are in heaven, as well as the things on earth. (Eph. 1:10) Thus, at the close of the Millennial Age, there will be but the one flock and the one Shepherd.

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CHRISTIAN LIFE AND DOCTRINE

43

God's Building

"For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."--I Corinthians 3:9, 10

DURING the last half century the world of mankind has passed through its greatest building period of all time. Not only have vastly more dwelling houses been constructed than in all similar periods of earlier days, but the comforts and conveniences of modern houses far outdistance those of all previous times; and buildings, other than dwelling houses, for size, impressiveness, and magnificence, are indeed wonderful.

It is interesting to note that according to the Scriptures, God for a long time has been engaged upon a building project which, as we would naturally expect, would far surpass everything that man has ever attempted. This he speaks of as his "house."--I Tim. 3:15; Heb. 3:6

When a firm of builders has been engaged upon a program which has taken several years to complete, the result in these days would be something very magnificent and impressive indeed. But when we are informed of the of the fact that the great Creator and Designer has been at work for nineteen centuries upon what he is pleased to call his "house," we are quite prepared to believe that when the rough scaffolding of evil is all cleared away we shall be able truly to say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man," the wonder and glory of the result. And such is to be the temple composed of living stones "whose builder and maker is God."--Isa. 64:4; I Cor. 2:9; I Pet. 2:5; Heb. 11:10

One of the great contrasts between God's building, and buildings of a material kind, is that in the former the stones at the topmost level are laid first, as we read: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner, a sure foundation." (Isa. 28:16) As spoken of in the New Testament, "Jesus Christ himself" is "the chief cornerstone"--Eph. 2:20; I Pet. 2:6

He is the precious foundation cornerstone of God's building which was laid in Zion, the heavenly phase of the kingdom, at his resurrection. Since then he has been drawing other living stones to himself. Peter says, "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood to offer up sacrifices, acceptable to God through Jesus Christ." (Pet. 2:5, R. V.) And in complete contrast to a material building, it has been made a spiritual building, it has been made possible for the "living stones" not only to be built up into Christ, but also to assist and shape one another for the place in God's building to which they have been invited and are being prepared.

The Apostle Paul was not only one of the living stones in God's building, but he was also permitted to find, shape, and build up other "stones" to occupy places in this building. In I Corinthians 3:10, R. V., Paul says, "As a wise masterbuilder, I laid a foundation." Jesus is "the" foundation stone of God's temple, God's building, for "other foundation can no man lay than that which is laid, which is Jesus Christ."--I Cor. 3:11, R. V.

Here Paul speaks of himself, not only as a living stone in God's building, but also as one who is being permitted to assist and prepare other living stones for this wonderful structure. Similarly, in complete contrast to a mate-

rial building, the living stones are not only found and chosen by God, but they also are required, in co-operation with God, to prepare themselves as well as to help one another as living stones in his temple.

Paul realized that to be prepared as stones in God's building, we must have the foundation for our faith and way of life properly laid. Each of those called to be living stones in God's temple, his building, is required to co-operate with the divine will, that he might be shaped for that place in the building to which he has been called. With stones in a literal building, it is their shape and size, as well as the suitability of the material of which they are composed, which makes them acceptable. Similarly, with the living stones in God's spiritual building, it is their shaping and development as living stones which determines their place in his temple.

The Apostle Paul, from the time of his call to be one of the living stones, had endeavored so faithfully to "build," or in other words, develop such a character as he saw the Lord required, that he was also permitted to occupy a special place among the workmen engaged on this building of God. Thus he properly describes himself as "a wise masterbuilder" among those working upon this great spiritual structure of living stones.

The One Foundation

PAUL says, "I laid a foundation." The apostle has faithfully pointed out how all, to be accepted by God, must rest their faith upon the great ransom sacrifice of Jesus who died the Just for the unjust; that his merit covers all our unintentional weaknesses and shortcomings, while we seek to be prepared as living stones in God's temple. Hence Paul says, "Let every man take heed how he buildeth thereupon."--I Cor. 3:10

Everyone must give special heed to make certain that he is building upon Christ, the foundation. And as we build, we are to use, with acceptance in the sight of God, that which Paul likens to such materials as "gold, silver, precious stones." (I Cor. 3:12) As these are materials which, within reasonable limits, stand fire [symbolizing a purifying agency], so the characters of those acceptable to the Lord must be such as stand the tests and fiery trials the Lord allows to come to them to eliminate the dross, and to refine the heart and life.--I Pet. 4:12, 13

Gold

AMONG the most important things given to inspire us to faithfulness in building are the divine promises--"exceeding great and precious promises"--which urge and inspire us, that we might become "partakers of

the divine nature." (II Pet. 1:4) Or, to use the picture of a building, to build with "gold" seems to suggest that there would be such a successful shaping and moulding into Christlikeness--conformed to his image, assisted by these promises--that they would inspire us to so run that we might attain that to which the Lord has called us. Further, we are exhorted to hold fast the hopes inspired by these promises; for, as recorded in Hebrews 3:14, "we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Indeed we must "hope to the end [margin, Gr. 'perfectly'] for the grace that is to be brought unto us at the revelation of Jesus Christ."--I Pet. 1:13

Silver

THE wise man says, "The tongue of the righteous is as choice silver." (Prov. 10:20, R.V.) As gold appropriately symbolizes the divine promises, silver seems to symbolize truth, particularly doctrinal truth. Having come into Christ, we need to be built up more and more in our most holy faith. Tests are sometimes permitted to come that might cause us to lose, or become unsettled in, our faith. Hence we are exhorted, "to give the more earnest heed to the things [truths] which we have heard, lest at any time we should let them slip."--Heb. 2:1

These tests will sometimes be

permitted to come through false teachers coming into the church. Paul describes them as those "speaking perverse things, to draw away disciples after them." (Acts 20:30) Again Paul would warn us saying, "Mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them. For they that are such serve not our Lord Christ, but their own belly [their own selfish and ambitious designs.]; and by their smooth and fair speech they beguile the hearts of the innocent."—Rom. 16:17, 18, R. V.

In this way the "fire" is allowed to try our faith, our faithfulness. But although these tests can and will come, you are not to be "surprised at the fire among you, occurring to you for a trial, as though some strangething was befalling you." (I Pet. 4:12, **Diaglott**) We are urged to continue building in harmony with the instructions of God's Holy Word; adding to our faith "fortitude"; "knowledge"; "self-control"; "patience"; "piety"; "brotherly-kindness"; "love" (II Pet. 1:5-7, **Diaglott**); becoming more and more firmly established; "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—II Pet 3:18

Precious Stones

PRECIOUS stones may here be thought of as symbolizing Christ-

like graces of character, meekness, gentleness, humility, brotherly-kindness, love, put on by the power of the Holy Spirit working in us to will and to do of God's good pleasure. (Col. 3:12-14; Phil. 2:12, 13) The Revelator shows the New Jerusalem (the glorified church) "garnished with all manner of precious stones" (Rev 21:10, 19); precious graces of character developed during their trial time in the flesh, the same graces which shone so brightly in the character of our Lord Jesus. For instance, humility is a jewel which must occupy a prominent place in the characters of those who will make up God's building, his temple, and, by his grace, become of good development and well polished.

Another precious stone is patience. James says: "The trying of your faith worketh patience." (James 1:3) And we are not to think it strange when the fiery trials come, or, in other words, when the "fire" begins to do its work. Every trial is among the all things working together for good to the "called" according to God's purpose, that we may lay hold upon that for which we were laid hold on by Christ. (Rom. 8:28; Phil 3:12, **Diaglott**) So "rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4:13

Wood

MANY useful articles are made of wood, but they will not stand fire. Similarly, it may be said, there are many willing to stand for right principles if no suffering or cost results. Although to build with the symbolic "wood" might do quite well during the time of the kingdom, at the present time the Lord will not accept offerings which cost nothing, although the individual himself might derive considerable satisfaction from making use of material of this kind.

Hay

HAY is a material which, under certain conditions, supplies a little warmth, a little protection, a little comfort; but if it comes in contact with fire, it is immediately destroyed. So there are many highly respected moral principles which right-minded people like to cultivate, especially if they are popular with the class among whom they move, leading perhaps to some mutual enjoyment and satisfaction. But when the time of testing and trial comes, their way of life does not stand the test.

Should a Christian be deceived so as to build no more than this kind of character structure, such could not possibly stand the kind of "fire" the Lord in his wisdom is pleased to apply to test his people. None in this age can

reach the kingdom on flowery beds of ease, but as the Master said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23

Stubble

STUBBLE would represent something that is completely valueless so far as God's building is concerned; indeed it is practically valueless in any building. For instance, the laying up of treasures upon earth can only provide fuel for the fire of this day. Indulging in earthly talents and abilities which can only be used along worldly lines is surely of no use at all in God's building, but may be quite useful in building up some phase of the "world which now is." Hence we are exhorted to lay aside the weights of earthly things not useful in the Lord's service.—Heb. 12:1

But should the Christian build with such material, the Lord in his wisdom—because of being of no use in his temple—allows it to be destroyed by the fire of this day, that, as Paul says, "the spirit may be saved in the day of the Lord Jesus"—"saved so as by fire." (I Cor. 5:5; 3:15) These experiences which have to come to some of God's people the Revelator describes as "great tribulation" permitted by our Heavenly Father for the good of those who will be rightly exercised by them.—Rev. 7:14

"If any man's work shall abide which he hath built thereupon [on the one and only foundation], he shall receive a reward [a place in the kingdom class in proportion to his faithfulness]. If any man's work shall be burned, he shall suffer loss [of the great prize]: but he himself shall be saved: yet so **as by fire**" passing through various trying experiences which assist toward "the destruction of the flesh"; that is, the destruction of the things of the flesh which the Christian fails to sacrifice.—I Cor. 3:14, 15

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." (I Cor. 3:16) Here Paul seems to say, I would have you constantly keep in mind the fact that you are living stones in God's temple. Build as one who is making use of the Lord's Spirit. Build in his strength, not in your own. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—I Cor. 3:17

If through insufficient watchfulness, or unavoidable mistakes, one is the cause of another's stumbling to the extent that he loses his place in the little flock, surely one so unwise or careless would

hardly himself deserve to remain a member of God's temple, but would be required, as this scripture suggests, to forfeit his place, making it necessary for another to be called in. Such carelessness would certainly indicate that only a small measure of progress along the path of life had been made, particularly in the way of earnest consideration for the spiritual interests of others, as well as indicating but a small measure of progress in true wisdom and love.

May we continue to give diligent heed how we build upon the one and only foundation, "Jesus Christ, and him crucified." (I Cor. 2:2) Let us remember, too, that we are now in the dawning of the day when the work of all the Lord's workmen, his builders, will be manifested, and when the whole building, fitly framed together, will have grown into a holy temple in the Lord. (Eph. 2:21, R. V.) If we continue rooted and grounded and built up in him, we shall be able to say with the apostle, and with full assurance of faith, "If the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."—II Cor 5:1, R. V.

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ENCOURAGING LETTERS

"Dear Brethren: I thank you for the good supply of 'Blessed Promise' cards and 'Hope' booklets, of which I shall make full use. What a great comfort they are in the dark days of sorrow! It was when I lost my little girl in death that I received blessing this way, and found the truth. The praise belongs to our gracious Father, and to his dear Son forever. May the dear Lord continue to bless you and your wonderful ministry."—Wales

Help in Bible Study

"Dear Friends: I am glad beyond what words can describe that The Dawn Magazine reaches me monthly. Please accept my gratitude for all those who labour to make it possible for this very valuable magazine to be published, enabling me and all other readers to study God's Word and have it interpreted so clearly. Please let me have a price list of your other publications."—Sudan

The Portrush Convention Report From England

BEGINNING with the year 1956, the Londonderry, North Ireland, Ecclesia has arranged for a Whitsuntide convention in the resort city of Portrush. On the printed programmes of the convention the Londonderry brethren identified themselves as friends of "Frank and Ernest." The convention was better attended this year than for some time past. The brethren came from England, Scotland, Northern Ireland, and Eire. There were also representatives from the United States and New Zealand. Brother W C. Bertsche, of Cincinnati, Ohio, served on the programme.

An unexpected and unusual addition to the programme this year was the showing of The Bible Answers film, "The Future of Israel and the World." It was a very wonderful new experience for us in the British Isles to see and hear one of these films, and especially enjoyable since the brethren taking part in the film have all visited us in Great Britain. The film and its wonderful story delighted and blessed our hearts. It gave us further evidence of the loving zeal and enthusiasm displayed by our brethren in America in making these films available to all who can use them in witness work. The possibilities of this film being further used on this side of the Atlantic are being explored.

Throughout the convention the Spirit of the Lord was abundantly manifested. All faces glowed with joy and thanksgiving. Out of the abundance of the heart, lips were expressing praise and gratitude to the Heavenly Father for being thus assembled to partake of the spiritual food provided by our present Lord and Head.

The opening address of welcome was given by Brother T. R.

Lang, of Londonderry. He spoke of the joy and the great warmth of Christian love within the hearts of the Londonderry brethren which was extended to their brethren who had travelled long distances to come among them for a few days. The sentiments of Psalm 50:5 seemed very appropriate: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Brother Lang said that all present should have a consciousness that the Lord was in their midst, and that they had come to hear his Word expounded. The Lord speaks to us through his Word, and we should endeavor to apply the lessons in order that his will shall be done in us. It is here that we collectively praise and magnify our Heavenly Father, and learn of him.

HOPE ABOUNDING—Brother E. G. Roberts, Paignton, England

BROTHER ROBERTS served the convention twice. We report briefly his first discourse, which was on the topic, "Hope Abounding" using as a text, Romans 15:13: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit."

Think of the glorious hope of the resurrection! To Paul it meant literally everything—"If there be no resurrection of the dead, then is Christ not risen, then is our preaching vain, and your faith is also vain." (I Cor. 15:13,14) In short, Paul is saying that under such circumstances our hope would be dead. "But now is Christ risen! (vs. 20) Here is the very hub and center of hope, for the church and for the world.

All men have hope of some kind unless they lose their reason--hope of peace, prosperity, happiness, and above all, hope of life. Where are these hopes today? Some have hope in the United Nations; some in wealth and influence; others in medical science; in politics; in nuclear deterrents; in human philosophies and theories--in everything, in everybody, except God.

Man's hope has no anchorage. It drags in the shifting sands of pride and self-assurance; in a morass of arrogance and ignorance; a quagmire of sin and selfishness. How different is "the hope set before us." (Heb. 6:18) Listen again to the Apostle Paul:....That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and

length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” (Eph. 3:17-19) What a hope! What an anchorage! “Grounded firm and deep in the Saviour’s love,” as the old hymn so beautifully puts it.

We might well sum up this great hope of ours as the out-working of God’s great design, unfolded first in the promise made to Abraham, centered in our Lord as the “Seed,” and brought to glorious fulfilment in the heirs of promise—“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3:8, 16, 27-29

Finally, we are called in hope. “There is but one body and but one Spirit, as also when you were called you had one and the same hope held out to you.” (Eph. 4:4, Weymouth) The very fundamentals of our faith are laid in this amazing hope that we may be like him, and see him as he is. From Abraham in Ur of the Chaldees to John on the Isle of Patmos, the clarion call of hope rings loud and clear to those who see their calling. The way is not all joy, but we can count it all joy with such a hope before us, a hope that shines brighter and clearer as we near our final anchorage, to be “lost in wonder, love and praise.”

SOVEREIGN POWER IN THE REALM OF FAITH—

Brother Cedric Smith, Aylesbury, England

WE ARE assembled here today, Brother Smith said, because we live in the realm of faith. This experience is quite foreign to those of the world. How is it that we can exercise this kind of faith? It is because God “hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”—Col. 1:13

Concerning the sovereign power of God, Psalm 135:6 reads: “Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.” Nothing can hinder or thwart his power. Why are we recipients of his wondrous grace? It must be because of his good pleasure, and this is why the truth has been given to us. All that the Lord wills he does.

“Ye shall be given power,” said Jesus. (Acts 1:8) To what extent are we using that power? Many and varied are our ex-

periences along the narrow way. Is our faith sufficient for us to be fully assured that God can deal with and solve all our difficulties? Do we have faith that all the various threads in life's experiences are working together to ensure that the Father's good pleasure is being accomplished in us? If so, we are living in the realm of faith.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) In due time we are to enter into our glorious inheritance beyond the veil, and in the kingdom, will be used for the blessing of all the families of the earth. We are now being prepared for this, and faith can lead us on to complete faithfulness. Day by day we see the sovereign power of God working in our lives, and we should long to be faithful. Eventually we will hear those welcome words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25:23

THE BLESSED PEOPLE WITH A JOYFUL SOUND—

Brother E. T. Nadal, Aldersbrook, England

Brother Nadal drew attention to the many blessings which God has promised to those who seek to do his will. Some of these blessings are recorded in the 28th chapter of Deuteronomy. David speaks of the blessedness of having our transgressions forgiven; and Jesus, in his Sermon on the Mount, referred to the happy condition of those who become his followers. To please our Heavenly Father we must be humble minded, and pure in heart.

Throughout mankind's history, God has given certain individuals a knowledge of his will and purpose relating to the times in which each lived. The Lord has also shined into our hearts by the Gospel so that we may walk in the light of his countenance. Thus we gain strength and guidance and learn to know the theme song of God's love. Many claim to know this joyful sound, yet insist that God desires the majority of mankind to suffer eternally in a burning hell.

Salvation was the theme song of Israel's prophets. It was the one thing needful to restore harmony between God and men

But much of the Old Testament was veiled in language not intended to be understood until God's due time. All Christian people believe that salvation comes through Christ, and that he will be a great King subduing his enemies, but very few understand how this will be accomplished. They do not realize that this salvation cannot come until after Christ's revelation at the second advent. Nor do they realize that the sufferings of Christ were not finished at Calvary. Jesus invited his followers to take up the cross, sacrificing all earthly desires, and his sufferings have continued in and through them as they have walked in the narrow way.

The glory aspect of the Christian way dominates the thoughts of most Christian people. But before we can be worthy of such a prize we must mortify the deeds of the body, and share in the sacrificial work of the sin-offering, through which the merit of the ransom is made available to the world. This work utilizes sufferings to assist in transforming our characters into Christlikeness. It is after the sacrifice of the church is finished that the merit of the ransom is made available to bless all the families of the earth. Such is the privilege that we now have of being prepared that men may be able to enjoy the blessings God through The Christ has planned for them during the times of restitution.

If we walk in the light of the Father's countenance now, we not only receive a blessing ourselves, but will be the instruments of blessing the world. God has highly favoured us. May we remain faithful to the end!

WAIT—Brother W. C. Bertsche

BROTHER BERTSCHE addressed the convention twice, the subject of his first discourse being, "Wait." He said in part:

In all the history of the Gospel church there has been a cry from among the Lord's people, "How long, O Lord?" The answer has been, "Wait ye upon me," and this answer is most important to keep in mind at the present time. How we need to strengthen one another in the faith when so many are falling! We do well to remind each other of all the exceeding great and precious promises of the Word, and frequently remember them at the throne of heavenly grace.

Our deliverance draweth nigh. Many of the Lord's people

once thought that by this time all the church would be completed and glorified. The failure of this expectation brought a test of faith; and the question arose as to whether or not we were consecrated to a date instead of to the Lord, and unto death. "The times of the Gentiles" did end in 1914, yet there are still many of the Lord's people this side of the veil.

Waiting is a test of our faith. In Habakkuk 2:3 we read, "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Our Heavenly Father knows the frailty and impatience of man, but he is a perfect timekeeper, and his promises will be fulfilled at the exact time he has designed. It is when we run ahead of the Lord that we go astray.

For six thousand years God has been dealing with mankind. He has made promises, yet many times the fulfilment of these promises has seemed to tarry, but this is because his people have misunderstood their full meaning. God's eternal purpose is contained in his Word, which we are privileged to study. We have seen that in Eden a ray of hope was given for fallen humanity. Man was not left in a sin-stricken world without a divine promise. Mankind was to have an opportunity of life. The "Seed" of the woman was to bruise the serpent's head.

No date was given, so man had to wait, and is still waiting. We know that Christ is that promised Seed, and associated with him, will be his church. (Gal. 3:8, 16, 27-29) This means that there would be a very long period of waiting for the completion and glorification of the "Seed," which in due time will bless all the families of the earth.

The long waiting period for the setting up of the earthly phase of the kingdom in power to bless has almost ended. We know that our Lord has returned, and is now present, and we are fully aware that he is testing his people. Satan's kingdom will soon pass away. Instead of our saying, "How long, O Lord?" we should be rejoicing in our present Lord and Head, and happy to be in his service.

"GRIEVE NOT THE HOLY SPIRIT"—

Brother Thomas Watson, Aldersbrook, England

BROTHER WATSON'S topic was taken from the words of Paul in Ephesians 4:30. A summary of his discourse follows:

To "grieve" the Holy Spirit would be to oppose its influence in our lives. We are to seek constantly to know and do God's will in every circumstance of life. It is good, therefore, for us to constantly analyse our thoughts and actions. We should endeavor to know the motives which prompt our movements, and to seek to ascertain the will of God in relation to every undertaking of life, in things both great and small.

A little laxness in keeping our consecration vow, the pampering of fleshly tastes at the expense of the spiritual, and gradually we shall have done what Paul exhorts us not to do—we shall have quenched the Spirit. (I Thess. 5:19) It is a terrible thing to quench the Holy Spirit. It means that through our unfaithfulness we have caused the Holy Spirit to cease operating in our hearts.

The best way to avoid this is to be filled with the Spirit, for while the Spirit of the Lord is dwelling in our hearts there will be no room for the spirit of the world. Our capacity for the Holy Spirit has to be enlarged by emptying ourselves more and more of self, and cultivating a goodly fruitage of the Holy Spirit.

It should be the greatest joy of our being to serve our Heavenly Father by making use of the opportunities which the Lord graciously grants us from time to time. We should be able to say in all sincerity and truth, "I delight to do thy will, O my God". If this be so, then "the Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16) How graciously does our Father instruct, correct, train, educate and prepare us, as his children, for even further service in his kingdom.

As God's children we rejoice in the experience of having his Holy Spirit dwell in us, and we graciously recognize its operation in our hearts and lives. We know that those in this age whose hearts have been filled with God's Spirit have an evidence that they are part of the body of Christ; for the Holy Spirit is an anointing under which each member of Christ's body must come. It is also a begetting power, or the commencement of a new life, which if nourished and cared for, will result in our birth upon the divine plane. It is also a seal whereby we know that we belong to God. Therefore, "grieve not the Holy Spirit."

THE TRUE VINE—Brother E. Halton, Manchester, England

"I AM the true vine," said Jesus, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John 15:1,2

In Isaiah 5:1-7 we have a record of another vine specially prepared by God. Israel is the vineyard, and the house of Judah his pleasant plant, and although everything was done to make the vineyard fruitful, it was a failure, bringing forth wild grapes. The narrative being a parable, we see that the Lord was not actually looking for grapes, but for righteousness and judgment: "He looked for judgment, but behold oppression; for righteousness, but behold a cry." Because there was not the required fruitage, God allowed the greatness of Israel to be brought low by strong nations. Israel became a subjected people "until he come whose right it is."—Ezek. 21:27

Jesus "came to his own domains, and yet his own people received him not; but to as many as received him, he gave authority to become children of God, to those believing into his name; who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:11-13, Diaglott) Each fully consecrated, Spirit-begotten child of God is a branch of the true vine for the purpose of bearing fruit: and "every branch that beareth fruit" the Heavenly Father pruneth "that it may bring forth more fruit."

The Apostle Peter warns us not to think it strange concerning the fiery trials which come to try us, and yet we may wonder at times why this or that trying experience has come upon us. Well, the great Husbandman knows what pruning or cleansing we require, and what experiences are best for our spiritual and eternal welfare. How true it is that "whom the Lord loves, he disciplines," and that God deals with us thus as sons.—Heb. 12:6, 7, Diaglott

Jesus said, "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me." (John 15:3,4) "Ye are God's husbandry" and our Father requires us to abide in Christ (I Cor. 3:9) The spirit of the true vine must permeate all the branches, and the fruit of the vine must be in every branch. "If any

man have not the Spirit of Christ, he is none of his." (Rom. 8:9) At all times, and in all places, we are to give evidence by our words and by our conduct that we are fruitful branches of the true vine.

STRIVE LAWFULLY—Brother J. H. Murray, Grays, England

BROTHER MURRAY spoke on the text, "And if any man strive for the masteries, yet is he not crowned, except he strive lawfully."—II Tim. 2:5

We are to strive, or as the Greek text indicates, to contend, struggle, exert ourselves, in order to be champions. This is to be done lawfully, or according to law, or rules. God's Word is our divinely inspired book of rules. The Lord has promised grace and strength sufficient for every time of need, and we, with his help, are to be victorious. Yet the fixity of it all is our choice. Are we willing to comply with the conditions?

Jesus said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:27) What does it mean to bear the cross? It involves doing our Heavenly Father's will under unfavorable circumstances. It is much more than merely saying that we approve of God's will. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21

While our text exhorts us to "strive," the 24th verse reads, "The servant of the Lord must not strive." But here, as the Greek text indicates, the thought is not to quarrel, or to be contentious. Concerning the need for the control of self, the Apostle Paul testified: "I severely discipline my body, and make it subservient, lest possibly, having proclaimed to others, I myself should become one unapproved."—I Cor. 9:27, Diaglott

Combative people will always feel a disposition to retaliate, but those who have learned well the lesson of self-control, and who have developed meekness, brotherly-kindness, and pity will be able, by divine grace, to use their combativeness along proper lines in contending for the faith, and in fighting the good fight of faith. And as we strive lawfully to be conformed more and more to the image of God's dear Son, and in assisting others to do the same, we shall not fail to use every opportunity gladly to bear witness to the truth, shining "as lights in the world;

holding forth the Word of life.”—Phil. 2:15, 16

SUFFERING, THEN GLORY—Brother W. F. Reader, Brentwood, England

BROTHER READER spoke on the words of Peter in his first epistle, chapter 1, verse 11, which speak of “the sufferings of Christ, and the glory that should follow.”

In Luke 24:26, 46 Jesus refers to the necessity of his own personal sufferings and death; “Ought not Christ to have suffered these things, and to enter into his glory? “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead.” And again in verse 7 we read, “The Son of man must be delivered into the hands of sinful men, and be crucified.”

What was the glory into which Christ entered after his resurrection? It was the glory, the honour, of that great exaltation to the Father’s right hand. (Eph. 1:20; Phil. 2:9-11) “To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.” (Rom. 14:9) Our Lord’s glory is that of being the Executor of the Father’s plan of redemption.

Our Lord’s suffering and death were on account of the sin of the world. So if we suffer with him, it is for the same purpose. And the Apostle Paul indicates that if, as joint-heirs, we suffer with him, we shall also be glorified together. (Rom. 8:17) The Scriptures clearly teach the profound secret that the sufferings of Christ include the sufferings of every member of his body. It is only because we are his body members, immersed into him by consecration, that we can be sure that to some degree we share in the sufferings of our Head.

Christ Jesus entered into his personal heavenly glory over nineteen centuries ago, and during the intervening period, as our great High Priest and Advocate, he has been supervising the perfecting, through suffering, of each member of his body—even as he himself was perfected, or completed. (Heb. 2:10) When that essential work has been accomplished, which we have every scriptural reason to believe will be soon, the “glory to follow” will be revealed in the visible evidences of resurrection and restitution—first of the Ancient Worthies, and eventually of all the “ransomed of the Lord,” who shall come “to Zion with songs and everlasting joy upon their heads.”—Isa. 35:10

LETTERS OF APPRECIATION

Comforted

"Dear 'Frank and Ernest': I have listened to your program for more than a year—first on television, and later on radio. I stumbled upon the television program quite by chance. I lost a son by suicide. My faith was terribly shaken, and many questions came to my mind. For weeks I did not attend church, although it had been my custom as far back as I can remember. I sent for the booklet, 'God and Reason,' and later for other booklets, also 'The Divine Plan of the Ages.' All of the literature has been helpful to me. It has given me peace of mind concerning my son. Since early childhood I had been indoctrinated with the idea that persons who commit suicide are doomed to eternal damnation in a lake or pit of fire, where they are tortured throughout eternity. The thought of such a fate for my son nearly drove me to insanity. It was then that I began to question many things which had puzzled me before, which I had accepted simply because someone had said it. Now I thank God for your program, and what it has meant to me. May God bless you."—Virginia

Saw Film at School

"Gentlemen: I watched a film of yours yesterday at school. I attend the Lakeside High School here. I enjoyed the film so very much. It was such a help to me. I enjoy

hearing about God and the Bible. I am so interested. Thanks so very much for making this possible."—Alabama

Appreciates Reasoning

"Gentlemen: Please send me at your earliest convenience a copy of your television program on Bible language. I am impressed by your method of reasoning and study of the Scriptures. I am a member of the Roman Catholic Church. Please send any available information on the Dawn Bible Students Association, as I would like to know more about this organization."—Louisiana

Blessed Through Television

"Dear Sirs: Will you please send me Bible Lesson No. 1. I am reading the Bible but there are many passages I do not understand, and I feel that these lessons will help me a great deal. May God bless you richly for the work you are doing through television. I do hope that you will continue."—Utah

Attends Early Service

"The Bible Answers": Please send us the booklet, 'God's Plan.' We enjoy your programs very much, and attend early service at our church so we can be home to hear your message. Sincerely."—Missouri

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, East Rutherford, New Jersey. A visit will be arranged when possible.

SAM BAKER
Saginaw, Mich.
Aug. 31-Sept. 2

OTIS R. BARRALL
New York, Aug. 31-Sept. 2
Allentown, Pa. Sept. 22

C. M. CHUPA
Saginaw, Mich.
Aug. 31-Sept. 2

JANS COPELAND
York, Pa. Sept. 15
Lancaster, Pa. 15

L. PAUL DAVIS
New York, Aug. 31-Sept. 2

O. D. DEIFER
New York, Aug. 31-Sept. 2
Reading, Pa. 16
Pittsburgh, Pa. 29

THOMAS HICKS
Pottstown, Pa. Sept. 22

LEVI JACOBS
New York, Aug. 31-Sept. 2

G. M. JEUCK
Hartford, Conn. Sept. 29

G. F. JUDSON
New York, Aug. 31-Sept. 2
Groton, Conn. Sept. 15
New London, Conn. 15

A. H. KRUMPOLT
Baltimore, Md. Sept. 8
Philadelphia, Pa. 8

R. J. KRUPA
Buffalo, N. Y. Sept. 28, 29

L. P. LOOMIS
Pittsburgh, Pa. Aug. 25
Akron, Ohio 26
Taleo, Ohio 27
Detroit, Mich. 28
Gary, Ind. 29
Minneapolis, Minn.
Aug. 31-Sept. 2
Withee, Wis. 3
Milwaukee, Wis. 4
Indianapolis, Ind. 6
Columbus, Ohio 8

J. Y. MAC AULAY
Seattle, Wash.
Aug. 31-Sept. 2

M. C. MITCHELL
Wallingford, Conn. Sept. 22
Bridgeport, Conn. 22

D. J. MOREHOUSE
Saginaw, Mich.
Aug. 31-Sept. 2

E. K. PENROSE
New York, Aug. 31-Sept. 2

W. N. POE
Saginaw, Mich.
Aug. 31-Sept. 2

G. R. POLLOCK
New York, Aug. 31-Sept. 2

E. G. ROBERTS
New York, Aug. 31-Sept. 2
Groton, Conn. 4
New Bedford, Mass. 5, 6
Boston, Mass. 7, 8
North Brookfield, Mass. 9
Agawam, Mass. 10
Hartford, Conn. 11
Waterbury, Conn. 12
Wallingford, Conn. 13
New Haven, Conn. 14, 15
Paterson, N. J. 17
Brooklyn, N. Y. 18
Ozone Park, N. Y. 19
Sayville, N. Y. 22

C. A. SMITH
Saginaw, Mich.
Aug. 31-Sept. 2
Catawissa, Pa. Sept. 15

F. S. WASSMANN
Wilkes-Barre, Pa. Sept. 15

C. R. WEIDA
Washington, D. C. Sept. 29

G. M. WILSON
Indianapolis, Ind. Aug. 18
Muncie, Ind. 19
New York, Aug. 31-Sept. 2

L. W. ZBIK
New York, Aug. 31-Sept. 2

W. N. WOODWORTH
Pittsburgh, Pa. Sept. 29

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

GEORGE BALKO Monessen, Pa. Sept. 1 Connellsville, Pa. 1	THOMAS C. FAY Whittier, Calif. Sept. 8	N. MOLENAAR Riverside, Calif. Sept. 8 Ontario, Calif. Sept. 15
MIKE BALKO Monessen, Pa. Sept. 8 Connellsville, Pa. 8	IRVING C. FOSS Ventura, Calif. Sept. 15	H. W. OSTRANDER Monterey, Calif. Sept. 15
JOHN BARACOS Washington, Pa. Sept. 15	G. HOMER HAMLIN San Luis Obispo, Calif. Sept. 15	LEO POST Aurora, Ill. Sept. 8
NICK BARACOS East Liverpool, O. Sept. 8	S. W. JEUCK St. Petersburg, Fla. Sept. 8	R. A. RAWSON Adrian, Mich. Sept. 15
JULIUS BEDNARZ Gary, Ind. Sept. 15	EDMUND M. JEZUIT LaSalle, Ill. Sept. 8	ALBERT SHEPPELBAUM Milwaukee, Wis. Sept. 8
WALTER Blicharz Chatham, Ont. Sept. 15	EDWARD G. LORENZ Bakersfield, Calif. Sept. 8	W. STROMBERG Covert, Mich. Sept. 15
J. BURTON BROWN Whittier, Calif. Sept. 22	TEHACHAPI, Calif. 8 Whittier, Calif. 15	J. I. VAN HORNE Duquesne, Pa. Sept. 1
DAVID A. BRUCE Fullerton, Calif. Sept. 22	ADAM MISKAWITZ Minneapolis, Minn.	IRWIN WYSOCKI Pittsburgh, Pa. Sept. 8
C. M. CHUPA London, Ont. Sept. 8	(Cednr Ave.) Sept. 8	HOWARD K. YOUNG Monessen, Pa. Sept. 22

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To the left is a suggestion for a small advertisement in your local newspaper This outline is designed for two inches in one column.

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CONVENTIONS

MINNEAPOLIS, MINN., Aug. 31-Sept. 2
I. O. G. T. Hall, 2922 Cedar Avenue.
Mrs. Doris Borowiec, 224 South Fifth
Street, Delano, Minnesota.

NEW YORK, N. Y., Aug. 31-Sept. 2—
Waldorf-Astoria Hotel, 50th Street and
Park Avenue. Mr. F. S. Wassmann, 453
West Saddle River Road, Upper Saddle
River, N. J.

SAGINAW, MICH., Aug. 31-Sept. 2 —
YWCA Building, 215 South Jefferson
Street. Mrs. C. A. Sundbom, 207 Alice
Street.

SAN DIEGO, CALIF., Aug. 31-Sept. 2—
Temple Beth Israel, 2512 Third Avenue.
Mrs. G. L. Rice, 4005 Olympic Street.

SEATTLE, WASH., Aug. 31-Sept. 2—The
Norway Center, 300 Third Avenue West.
Mrs. John R. Keith, 22515 - 95 Place
West, Edmonds, Washington.

COLUMBUS OHIO, Sept. 8—Southern
Hotel, South High and East Main Streets.
Mrs. Josephine Ewing, 273 South Algon-
quin Avenue.

LONDON, ONT., Sept 14, 15—YMCA
Building, 429 Wellington. Mr. Clayton
A. Campbell, 1218 Hamilton Road.

DENVER, COLO., Sept. 21, 22—Audito-
rium, Farmer's Union Building. Laura L.
Spitler, 675 South Clarkston.

CHICAGO, ILL., Sept. 22—Central Ma-
sonic Temple, 910 North LaSalle St. Mr.
Adam Miskawitz, 2436 Grove Ave.,
Berwyn, Ill.

BUFFALO, N. Y., Sept. 28, 29—Sweet
Home Masonic Hall, 641 Sweet Home
Road. Mrs. Helen Szuba, 362 South
Union Road, Williamsville, N. Y.

PITTSBURGH, PA., Area Joint Conven-
tion, Sept. 28, 29—Bower Hill Civic
League Community Center, 1600 Bower
Hill Road. Mr. John Baracos, 736 Dunster
Street, Pittsburgh 26.

DETROIT, MICH., Sept. 29—McGregor
Memorial Bldg., Second Blvd. and West
Ferry. Mr. C. M. Chupa, 5666 Belmont,
Dearborn 6, Mich.

GRAND RAPIDS, MICH, Oct. 5, 6

WACO, TEX., Oct. 5, 6—Town House
Motel, Room 25, 1715 Washington Ave-
nue. Mrs. J. B. Hillhouse, 3532 Freder-
ick Avenue.

PIQUA, OHIO, Oct. 6—YMCA Building,
418 North Wayne St. Mrs. Eva Pedde-
mors, 222 Walker St.

ST. LOUIS, MO., Oct. 12, 13—Northside
YMCA, 3100 North Grand Blvd. Mr. W.
A. Pardue, 6829 St. Charles Road, St.
Louis 33 Mo.

POTTSTOWN, PA., Oct. 13

MILWAUKEE, WIS., Oct. 19, 20

STATEN ISLAND, N. Y., October 20

ONTARIO, CALIF., Nov. 17

MEMPHIS, TENN., Nov. 29-Dec. 1

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to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

That the present mission of the church is the perfecting of the saints for the future work of service to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35